

A
SERMON
Preach'd before the
QUEEN,

AT
WINDSOR,

On SUNDAY, August 4. 1706.

R O M. VIII. part of the 6th Verse.
To be Spiritually minded is Life.

By T. MANNINGHAM, D.D. Rector of St.
Andrew's Holborn, and Chaplain in Ordinary to
her MAJESTY.

Publish'd by her Majesties special Command.

LONDON: Printed and Sold by H. Hills, in Black-fryars,
near the Water-side. For the Benefit of the Poor.

R O M. VIII. part of the 6th Verse.

To be Spiritually-minded is Life.

Saint *Paul*, writing to those Converts who lived in *Rome*, the Capital City of the Empire, lays down such Doctrine as might humble all the Pride of Humane Greatness; for he expressly requires such a Righteousness as the Princes of this World never thought of, and to which the best amongst them, with all their Wisdom and Virtue, had not arriv'd: He concludes the whole Gentile World, notwithstanding all their Speculations, and Morality, and civil Prudence, to be in a state of Sin, and obnoxious to the Wrath of God.

The like he proves concerning all those Jews, who depended upon the Law, and a Righteousness of their own, without Faith in Christ.

He then shews, that the true way of Salvation, which was always in the Counsels of God, and reveal'd at times in such measures as he thought fit, was not any Dignity or Merit of our own Works, or any Righteousness that we were able to perform; but the free Pardon of our Sins upon our Repentance and upon our Faith in the Sacrifice of Christ; and the

the acceptance of our Persons, and our imperfect Virtues thro' the merits of a Mediator.

But lest this way of a free Justification misunderstood should lead Men to Security, and a neglect of true Holiness of Life, he likewise declares unto them what obligation their Faith and Baptism, or their dedicating of themselves to Christ, did lay upon them to lead new Lives, and very different from their former Conversation : And that in order to raise them to this new Life, the Spirit of God, and Christ, was conferr'd upon them, to be a powerful Principle in them of holy Thoughts and Dispositions, of pure Affections, of regular Actions, and of a constant Zeal in all manner of good Works ; that they might be some way qualify'd for an Inheritance of Glory before they departed out of this Life.

In the 6th and 8th Chapters of this Epistle, St. Paul plainly declares, and often repeats in sundry Expressions, that none must look for Salvation and Life upon the Terms of the Gospel, without Holiness of Heart and Life, or without becoming Spiritual Persons, minding Spiritual Things : For to be Spiritually-minded is Life.

I. I shall very briefly shew what it is to be Spiritually-minded. And then

II. More largely insist upon that advantage of it, express'd in the Text : That to be Spiritually-minded is Life.

I. I shall very briefly shew what it is to be Spiritually-minded.

The Mind is made Spiritual by virtue of an inward Principle, and by being employ'd about Spiritual Objects; which we must not think that we have at any time entertain'd with a due Concern, unless we find our Minds enlightened, our Resolutions strengthen'd, and our Affections warmed towards Virtue and Goodness: For Spiritual Objects when they are consider'd as such, have a renewing, a transforming Power in them; they make our Minds in some measure that very thing they contemplate; the glorious Object leaves some of its Glory behind, and the Heaven we Spiritually think of, diffuses some part of it self into our Souls.

Let none perswade themselves that their Minds are Spiritual, upon some few transient Thoughts about Religion, which pass through and leave no Divine Tract behind them; whereas the Mind of a Christian should be a Temple for the Holy Ghost to reside in, where Holy Thoughts should dwell like that bright Cloud of Glory, and pure Desires be kept up like the Fire on the Altar; which may be sometimes cover'd over with Ashes, but upon the least stirring, will glow again: Accordingly, no one supposes that Spiritual Thoughts should always have an actual Possession of our Minds, they must give way sometimes to the innocent Designs and common Refreshments, which this temporal Life imposes upon us; but when they do give way, they leave a kind of Perfume or Incense, and to be employ'd in them is the true Life of a Christian.

Which

Which brings me to the 2d thing propos'd, *viz.* To enlarge upon that Advantage of being Spiritually-minded express'd in the Text, *That to be Spiritually-minded is Life.*

1. To be Spiritually-minded is Life in the more excellent Sense, 'tis the true and proper Life of a Christian.

2. It is Eternal Life ; it does not only entitle us to Eternal Life ; but is the Pledge of it, and the beginning of it in this World.

1. To be Spiritually-minded is Life, in the more excellent Sense, 'tis the true and proper Life of a Christian.

Before we can judge what is the most excellent Life, we must consider, tho' as briefly as may be, the several steps, or the whole Progress of Humane Life.

How low and narrow a thing is Humane Life in its beginning! Its whole Strength is to draw in Nourishment, and the chief Part and Health of its Life is to sleep much, which is rather a sign of Life, than life it self.

When it advances higher, it gathers in some few Images from outward objects; its Appetites strengthen with its growth, and it has many Passions without any Reason of its own to Govern or Suppress them: Toys and Trifles are its greatest Joy, and to be without them, is to be without all Comfort of Life.

When we are past our Childhood and Youth, and have taken a turn in the great World, and perceive what is the Business and Employment of Mankind, what takes up their Thoughts, and

what carries on the great Wheels of Industry and Action; then we look back in pity upon our former Childish Fancies, and wonder that we could be pleas'd with such little Diversions, that now can give no manner of Satisfaction to our Minds.

The result of this is what St. Paul has most fitly express'd tho' in another Case; *When I was a Child I spake as a Child, I understood as a Child, I thought or reason'd as a Child; but when I became a Man, I put away Childish Things.*

Well, now the manly State is arriv'd, and Humane Life has a wider Sphere; the Appetites are now more enlarg'd. and crave with greater Vehemency; the Passions have now stronger Motions, and are agitated by a more inflam'd Blood: The Man that has an Eye always watchful upon Gain, and that closely follows the surest Methods of gathering up Riches, in the general Esteem of Mankind, passes for one who is very wise, and that has a right Knowledge of the World: He that is fired with Ambition, and takes dangerous steps to rise high, is counted the Brave and the Gallant Person: And he that denies himself no Pleasures, his Life is look'd upon by many, to be nothing but pure Felicity and Enjoyment.

But now there is a Life beyond all these, a Life of *Virtue* and *Religion*; there is a Spiritual Power in the Soul, that is either given or awaken'd by Divine Grace, which has peculiar Pleasures that are of its own growth, and has Joys which a Stranger does not intermeddle with.

Let any of the former Persons be really brought into this State of Life, and then what contemptible Thoughts will they have of what once their Wisdom, their Glory, their chief Happiness and Joy? as when they became Men, they were quickly out of Humour with childish Things; so when they become *Spiritual Persons*, they will be as sick of the most splendid Parts of a meer Worldly Life.

Then they begin truly to live, when they live to God, when they are affected with Heavenly things, when they find the desire of Immortality the strongest Appetite in their Souls, and can take a comfortable Prospect beyond this present Scene of Things.

When those who have been bred up in all the Arts and Sciences, and the most obliging decencies of *Civil Life*, travel into the more ignorant and barbarous parts of the World; how do they bless themselves that by their Education, and their Civilities of Life, they far exceed those poor Natives, who are but little better than the very Beasts of the Field! They compare the Advantages of well-built Towns and Cities, to their poor Cottages and Cabins; the good Order of equal Laws, and wise Governments, to their Ignorance of what is Just and Equitable, and to the being daily expos'd to the Passions and Insolence of those who have no Government of themselves. It cannot but grieve 'em, to see vast Countries and nothing cultivated, Provisions of Nature enough to make multitudes happy, but nothing improv'd; Shapes of Men, but hardly any thing of *Humanity*.

Let these very Persons make *one Voyage* more, not into the more Savage Parts of the World, nor into

those that are only Civiliz'd ; but let them go into the *Sanctuary* ; but let them attentively behold the Manners and Conversation of the truly Religious and Spiritual ; -about what noble Objects they are employ'd, what generous Designs they are carrying on, with what universal Charity and depth of Humility they far out-do the finest Breeding ; are always ready to perform the kindest Offices, from a Religious Principle ; what pure Affections they constantly breathe, with what lovely Graces they are richly adorn'd !

They cannot but confess that Humane Life in its most *Excellent State*, is to be found only among the Virtuous and the Spiritual ; and that such as far excel, as to the true Perfection of Humane Nature, the best-Bred Persons, and the most Civiliz'd ; as they do, the most Stupid and Untaught *Indians*.

What are the Excellencies of our Nature, which deservedly call forth the Admiration, Love and Praise of Men ? an Integrity that cannot be corrupted ; a Resolution in Goodness that cannot be baffled by Temptations ; a superiority of Soul, that is above the allurements of this World ; an evenness of Temper, that Injuries cannot easily discompose ; a Principle and Habit of doing good, that no Ingratitude of others can weaken ; a Conversation with God and Heavenly Things, that makes the Soul both Great and Humble ; that extinguishes in it all Envy at the Prosperity of others, but enlarges its Tenderness and Compassion for the Miserable.

The glory therefore of Humane Nature, or the excellency of Life, consists in true Wisdom, Goodness

ness and Piety ; and it appears so to others, in the due Government of our Passions, both under Pleasures, and under Provocations ; in a right Judgment of Things ; in a decent contempt of the World ; in a mild generosity of Temper, and in doing of good with Prudence and Discretion, and in the sweetness and most obliging manner.

This, this is Life in the more excellent Sense, and this is the proper Life of a Christian ; for a *Sense* is to the natural Life, so *Faith* is to the Spiritual, the Spring and Principle of its Motions ; and, as we judge of the good state of Natural Life by a regular Pulse, and a due circulation of the Blood ; so we may discern the good Temper of our Souls by such a concern for our Salvation, that regularly beats within us ; and by a constant course in holy Duties, which is the due circulation of the Divine Life.

II. *To be Spiritually-minded is Eternal Life* ; it not only entitles us to Eternal Life, but is the *Pledge* of it, and is the *beginning* of it in this World.

I. *To be Spiritually-minded intitles us to Eternal Life.*

What St. Paul means by *Spiritually-minded*, must agree with other Expressions, which he has us'd in this Chapter, to signify the same thing, as *walking after the Spirit, being led by the Spirit, and the Spirit dwelling in them* ; which shews that the *Life* and *Conversation* must be Spiritual as well as the *Mind*, and that to be Spiritually-minded, Men must be conform'd to all those things which in the Gospel, the *Spirit* has enjoin'd.

With-

Without this all pretences to the Spirit are deluding and false; People are only puff'd up with proud Imaginations, or acted by an enthusiastical Impulse; but their real state is dark and miserable, and they have no right to Eternal Life.

A Right to that is secur'd by the *Holy Sacraments*, which the false pretenders to the Spirit neglect and despise; for the Sacraments are the appointed Solemnities by which we enter into Covenant with God, and have it confirm'd to us; and *Eternal Life* is one of those Blessing which we have no *Natural Right* to, but is made over to us by *Promise* and by *Covenant*.

If we be engrafted into *Christ*, and take care that the answer of a good Conscience be made manifest in our Lives, by our conformity to his Laws and Example, and by walking as he walk'd; then do we belong to a *New Head* and *Original*, we are reckon'd no longer in *Adam*, but in *Christ*; and he being a *Quickning Spirit*, our *Eternal Life* is wholly deriv'd from him.

Therefore since he is Immortal, we shall be Immortal, since his Soul after some time spent in a separate state, was re-united to a glorious Body, so to remain for ever; so likewise shall we be cloath'd with incorruptible and glorious Bodies, like unto his; and this we may be sure of, as God is faithful who has promis'd; as that *Christ* has dy'd, and rose again from the Dead. But,

2. The *Spiritually-minded* have a *Pledge* of this *Eternal Life*.

The *Holy Spirit* is another of the Covenanted Blessings, given unto us to quicken, and raise, and streng-

strengthen our Souls: to make us capable of Heavenly Instructions, of Gospel Obedience, and of that exalted Degree of Holiness, to which we are call'd in *Christ Jesus*.

'Tis this *Spirit* that is a Principle in us of new Desires, and new Abilities, which accompanies the Word of God with a Divine force, sets the Arguments and Reasons of our Religion in a proper light, and impresses them in a powerful manner on our Mind and Hearts; 'tis a Gift that we receive from Heaven, a secret Chain let down to draw us thither; a Supernatural Talent to be improv'd by our own Industry; a happy Byass put upon our Inclinations to move and direct us to all that is good; an Influence from Heaven to change us, by degrees, into other sort of Creatures, and to make us meet for an Inheritance among the Saints in Light.

Now this is given us as a *Pledge* of what we shall receive here after in a full Measure: 'tis part of our Reward, and an Assurance that the rest shall follow.

If *Christ* gives us, even in this Life, of *his Spirit*, we know that we are reconcil'd to God, we know that we are in Friendship and in Favour with *Christ*; he has begun the Communication of his Nature to us already, and he will perfect it into Glory: If our Souls come to have a true Similitude with his in Righteousness and true Holiness; if the Change be so far wrought as to the *Inner-man*; we may be confident that he will also change our vile Bodies, that they may be like unto his glorious Body: And as he lives now in Glory, the time will come that we shall live so too, and that for ever and ever. But,

3. These

3. Those who are Spiritually-minded, have not only the Pledge of Eternal Life, but they have the *Beginning* of it even in this World.

As far as we die to this World, by a voluntary Choice and Self-denial, so far we live to the other; if we have crucified our Affections and Lusts, then are we in a manner *dead* to this World; 'tis a Scene of Tumult that we behold as it were at a Distance, but take a little or no Pleasure in it; we have some Concerns going on in it, but those the least and most inconsiderable of all; for our Chief Treasure is in Heaven: And if our heart be there, the principal part of our Life is there too: For where our Chief Delight is, there we may be said to live.

If our Minds be most affected with Heavenly Objects, if we perceive an exceeding Pleasure in contemplating the great things of Religion, if we find a noble Satisfaction in employing our Thoughts about Spiritual Things, if we feel a Divine Warmth in our Souls in the exercises of Devotion; if we enjoy our selves most when we are maintaining a Communion with God and *Christ* by means of the *Holy Spirit*; when we are strengthening of our Faith, raising our Love, and fixing our Hope; and receiving fresh Succours of a Celestial Influence: If we are conscious to our selves of such *Spiritual Sensations* and *Affections*; then we may conclude, that this is a Life that has little or no Relation to this World; and that it is the *Beginning* of that which is Eternal.

We have many *Frailties*, and we are expos'd to many *Tryals*; we have some *few Cares*, and perhaps many

many *Sufferings* to undergo in this World: But notwithstanding all this, our *Eternal Life* is *begun*; 'tis but in a low and kindling Condition in this World, encompass'd with Fumes and Smoke; it will be much brighter in our separate State, and will break out into a full Light and Glory after the Resurrection.

If *Christ be in you*, the *Body is dead*, because of *Sin*: An irrevocable Sentence is pass'd upon that, and it must return to its Dust again; but the Spirit is Life, 'tis the beginning of Life, because 'tis the beginning of Righteousness; which Righteousness will encrease more and more unto a perfect Day; and that Spirit that rais'd up *Jesus* from the Dead, and has already quicken'd our Souls into a Spiritual Life; will also quicken our Mortal Bodies, and make us the Sons and Daughters of a glorious Resurrection.

And thus it may be clearly perceiv'd, That *To be Spiritually-minded is Life*: 'its Life in the most excellent Sense; 'tis the proper Life of a Christian, 'tis likewise Eternal Life, to which he does not only entitle us, but is the Pledge of it, and the Beginning of it even in this World.

The Apostle tells us of two Principles, the *Flesh* and the *Spirit*: the *Flesh* is Humane Nature in its corrupt State, which under all its Natural Improvements is still *Flesh*; the largest Understanding, the finest Accomplishments, the sweetest Composure of kind and soft Affections, which we commonly call *Good-nature*, being destitute of the Spirit of God; notwithstanding all the Admiration they create in
this

this World, and all the Loveliness they appear in to us, yet they tend to nothing but *Death* and *Corruption*. *He that sows to the Flesh, shall of the Flesh reap Corruption; and he that sows to the Spirit, shall of the Spirit, reap Life everlasting.*

No *Gospel-immortality* but to those who are Spiritually minded; who are so changed from what they naturally were, that they can plainly perceive themselves to be other Creatures, than what the Men and Women of this World are.

No being with *God* and *Christ* for ever, unless we find Delight in being with *Them* now, in Prayers and Sacraments, in devout Meditations, and holy Living.

One would willingly speak nothing but *Acceptable Things* in this Place, but some Mens Condition won't suffer us to do so; 'twould be Cruelty to their Souls, to be so obliging; our Congregations are a very mixt Auditory, they are made of some good Christians, of others who have little Sense of God or Religion, and of some who with all their *Humane Virtues*, are but in a Preparation for Gospel Holiness: So that we ought to aim at the Conversion of some, as well as at the Improvement of others.

If Men would be sav'd, besides their *Infant Baptism*, they must one time or other, *rationally* and *seriously* take their *Christianity* upon them, and continue it to the end of their Days; if ever they hope to go to Heaven, there must be a *certain time* in their Lives, in which they have left off all known Sin, and are engag'd in all Virtue; at least to such a Degree of Goodness, as may make their Minds *Spiritual*,

tual,
versa
Relig
prep
T
Tern
take
thof
'T
hard
ligio
are
Con
Gof
ther
kno
hate
T
nity
you
bein
VV
upo
tha
rit
the
of C
Inh

tual, their Tempers Pure and Holy; and their Conversation some way answerable to the Rules of their Religion, and to that state of Happiness which is prepar'd for all *True Believers*.

They who promise Men Salvation upon any other Terms than these, go beyond their Commission; and take the ready way to destroy themselves, as well as those who hear 'em.

'Tis not only a very wicked thing, but 'tis a hard difficult thing to flatter in the business of Religion, especially where Men of Parts and Sense are concern'd: They will easily find by their own Consciences whether the *High Priviledges* of the Gospel belong to them or no; and if they do not, then if you make them *sue Promises*, in which they know themselves to have no Interest, they will but hate you for your *Mockery*.

There must be a firm Bottom of *Sincere Christianity*, to build any solid *Comfort* upon, and the more you try to comfort any one, without this Foundation being first laid, the more you upbraid his Misery: VWhereas the real Impression of a *Godlike Nature* upon our Souls, speaks more Peace to the Conscience than an immediate Voice from Heaven: 'Tis the *Spirit of God bearing witness with our Spirits that we are the Children of God, and if Children, then Heirs, Heirs of God, and Joint-heirs with Christ of an everlasting Inheritance in the highest Heavens.*

Which God of his Infinite Mercy grant to us all, through Jesus Christ our Lord. Amen.

F I N I S.

A CATALOGUE of Sermons Printed and Sold by
Henry Hills in Black-Fryars near the Water-side.
Price One Penny each.

TWO of Sir *William Daws*, Bar. one at Cambridge, on the 5th of Nov. 1706. and the other before the Queen, Nov. 19. 1704.

One of the Bishop of *Norwich* before Her Majesty, March 8th, 1705. on her happy Accession to the Crown.

Two of the Bishop of *Lincoln's*, one Decemb. 31, 1705. and the other Novemb. 5. 1705.

One of Dr. *Will's* Dean of *Lincoln*, on the 5th of Nov. 1705.

One of Dr. *Blackhal*, his Commencement Sermon before the University of Cambridge, June 30, 1700.

Three of Dr. *Parsons's*, call'd *The First-fruits of the Gentiles*, &c. at *Salisbury*.

Two of Dr. *Moss*, one before the Queen, April 22d, 1706. The other a Spittle-Sermon Wednesday in *Easter-week*, 1706.

One of the Bishop of *York*, before the Queen, at Her Coronation.

One of Dr. *Clarke*, before the Queen, Decemb. 30, 1705.

One of Dr. *Stanhope*, before the Bishops, &c. Octob. 25, 1705.

One of Dr. *Blackburn's* before the Queen, Decemb. 9, 1705.

A Sermon call'd *The Royal Merchant*, before his Majesty King *Charles the Second*, at *Whitehall*.

One of the Bishop of *Gloucester's* at *Gild-Hall*, the 7th of Septemb. 1704, being a Thanksgiving for overcoming the *French* and *Bavarians*.

Two of Mr. *Knagg's*, one a Persuasive to Contentment, the other *God with us*.

One of Dr. *Howdy* before the Lord Mayor, &c. Sept. 29, 1705.

Three of Dr. *Kennet's*; Two upon the Murther of King *Charles the First*, Jan. 30, 1703, 1705: The other before the Queen, June 23, 1706.

One of the Bishop of *St. Asaph*, before the House of Lords, January 30, 1705-6.

One of Mr. *Stubs*, on May 26, 1706. being a Preparatory to the General Thanksgiving.

An Epitome of the *Protestant Religion*, shewing when it began, why the People so call'd, of the 3. Creeds, wherefore People stand when one is said: How and when Infant Baptism came to be us'd; when and wherefore God-fathers and God-mothers came to be ordain'd, and the Sign of the Cross us'd, when and how Sprinkling came to be used instead of Dipping: Also the *Presbyterians* what they hold, what Scriptures they use. The *Independents* and *Baptists*, what Scriptures they produce: The *Quakers*, their Principles, and what Scriptures they produce. By *Ju. Axford*, of *Lacock* in *Wiltshire*,